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[Plate I-facing title page].

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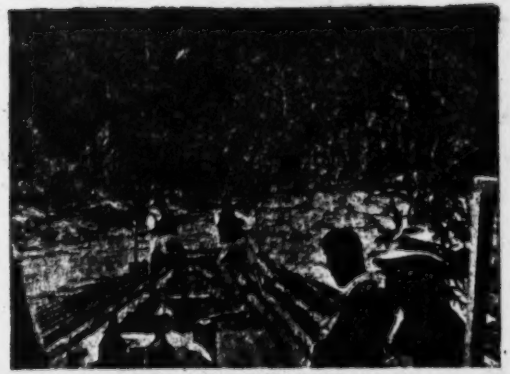


Shooting the rapids on the Bistrita.

Photo: Dr. H. Orwig.

241

Harvesting by hand on the level Danube plains.

Photo: Roumanian Press.

291

Spinning with a distaff—an occupation symbolical of the traditional life of the Roumanian peasantry in the hill country.

Photo: H. J. Howard.

233
231 the main flock being taken direct to the sheds on the foothills where they are fed on the hay gathered during the summer; whereas the remainder are grazed on the maize stubble until about Christmas. By then the weather becomes rather severe, and although sheep are better able than cows to withstand the rigours of a continental winter they are all kept in sheds during the early months of the year.

SURPLUS ANIMALS are disposed of at the autumn fairs at Tulgheş or Topliţa where they are bought up by dealers for conveyance to Italy or Czechoslovakia.

III. OTHER OCCUPATIONS

TEXTILES.

291 THE OUTSTANDING FEATURE of the Carpathian villages is the
286 remarkably high standard of peasant craftsmanship. The degree of artistic expression revealed in their clothing is particularly striking, and although best seen on festive occasions it is scarcely less noticeable in their ordinary working garb. Wool, flax and hemp are the traditional fibres used, but imported cotton yarn is beginning to displace linen for some of the lighter summer garments. Most of the dyestuffs are obtained from local plants, for example, red
[286] from the leaves of the wild crab apple, yellow from the osier, black from the alder or birch and fawn from the walnut, but imported dyes are beginning to be employed. The mordant used is salt, but colours other than black fix themselves in wool without salt treatment.

● 462 SPINNING with a distaff is the normal occupation of the women in their leisure time during the summer, very little knitting being done at all. The other processes of combing, weaving and dyeing are also undertaken by the women, as is the embroidering of dresses and household linen, but the embroidering of the sheepskin waistcoats which are worn by both sexes is done by one or two men who specialise in this craft (see Plate XV).

LEATHER.

295 ALTHOUGH still made in the village, the old type of laced shoe with its characteristically pointed toe is being displaced

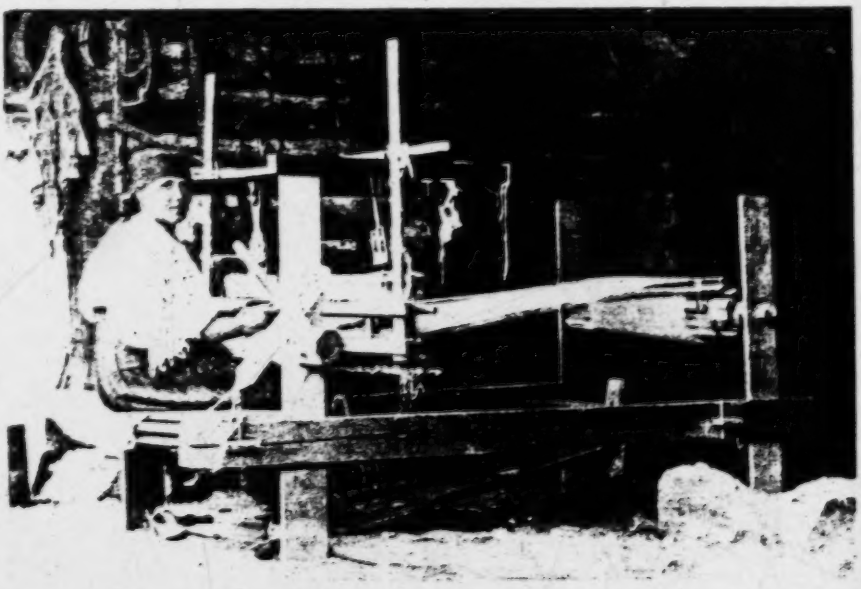
4:Fleure S-5 (no date)1936 EDI Rumania EDI

PLATE XIV

291
142

Woman combing wool for spinning at Corbu by drawing it through iron spikes fixed in a wooden hat-like handle. The boy is holding a distaff. *Photo: H. J. Howard.*

[43]



Woman weaving on primitive home-made wooden loom at Corbu. *Photo: H. J. Howard.*

[facing page 73]

352 The furniture[1] is of the simplest, but much ingenuity is displayed in contriving hinges, benches, and so on, the devices used having an air of ancient custom about them. Nearly all the woodwork could be done with the axe (see 354 p. 47). A simple crane, the probable prototype of the iron 372 hearth-crane as we know it in Britain, allows the pot to be suspended at the desired distance from the open wood fire, which burns on a rough hearth towards the centre of the stamped earth floor. A certain sanctity attaches to the fire: it is not allowed to go out, and much ceremony accompanies its lighting. The "living fire" (*focul viu*) should be prepared on arrival at the head stână of the commune's pasturage, by means of two sticks rubbed together, and the operation should be performed by a pure youth, otherwise the flocks will fare badly. The fire must then be carried to the other huts. We were not able to observe this custom, but the shepherd-boy at the Stână Găujoara, situated to the north of the watershed some fifteen miles south-west of Sibiu, was persuaded to show us how the fire was lit. Here the more familiar "flint-and-steel" method was used, but in place of flint the sparks were obtained from a piece of quartz, a substitution which suggests one reason for the common ceremonial use of quartz by ancient man in Europe.

233 In the Carpathians, as in Europe generally, there is much ● 462 variation in the personnel of the transhumant shepherds, but the exclusion of women in some areas is a feature for which ooo parallels cannot readily be adduced. In Norway it is the women who take the flocks to the summer pastures, an arrangement which is natural where the men are fishers. The same scheme is found in parts of the Central Plateau of France, where the men cannot be spared from their work in the fields, and the same appears to have held for the Scottish Highlands. Switzerland offers the best example of mass transhumance, and the movements formerly practised in Wales and in Ireland, though simpler and less regular, seem to have involved men, women and children. The *hafodty*, described by Welsh writers early last century, was a cowhouse with a fire at one end, but no chimney, and, except that the whole was stone-built, the assemblage of pens and shelters must have closely resembled the Roumanian. In Wales, too, ewes were milked and sheep's cheese made into the nineteenth century.

In the Carpathians, while some stâne are inhabited by

1 [In the shepherd's hut -- Analyst]
2 [For explanatory footnote see 51 pp. 49, cat. 116 -- Analyst]

462 In the Carpathians, while some stâne are inhabited by
233 families of shepherds, others have men only, and purely "feminine" stâne are not unknown. There appear to be regional differences based perhaps on the varying requirements of the lowland crops, and all forms are said to be of some antiquity; it cannot be shown that the "masculine" stâne represent an older type than those where both sexes
[834] take part, or vice versa. But it is significant that in some parts there is a definite *tabu* against women, and the shepherds must have no relations with them in the prescribed season, from the arrival at the stână to July 20th (St. Eloi). In the areas we visited, while the shepherds were exclusively male, women from the villages occasionally ride up with messages or food, and may stay at the hut for a day or two.

234 On reaching the pastures, to resume, the sheep are divided
233 into separate flocks—milkers and non-milkers, lambs and wethers. Only the milkers are kept in the immediate neighbourhood of the stână, the rest being driven uphill or to the shelter of the forest's edge, according to their requirements. Two milkings are usual, about 6 o'clock morning and evening. The sheep are driven into the *strunga*, a fenced enclosure near the hut, where the shepherd-boy introduces them one by one into a narrow roofed exit at which the milkers sit. The milk is forthwith poured into a copper cauldron over which the *baciu*[2] stands at the fireside, stirring
[326] the contents with the peeled, spiked top of a spruce. The copper pot is tinned inside, this work being done by the gipsies. Into the simmering milk the *baciu* throws a pinch of rennet, and then works the curds into a thick pulp. A simple press—a canvas bag twisted with a tourniquet and weighted with a stone—next comes into use, and after three days salt is added and the cheese is finally kneaded and stored in a sheepskin which has been specially prepared by drying and scraping. This is cheese of the first quality (brânză), a poorer quality (urdă) being obtained from the whey left in the copper after taking out the curds. The urdă is often stored in small skins, e.g. rabbit, or in containers made of bark or hollowed branches. Much of the cheese in these days is bought by co-operative societies.

262 It is the duty of the *baciu*,[2] further, to prepare food for the shepherds. Onions, beans and paprika make vegetable soup, and maize-bread and cheese complete a diet which may be varied now and again with smoked mutton. Another task

2 [For explanatory footnote see pp. 47, Ct. 116 - - Analysis]
2 [cheese maker of the Stâna - 52 - Analysis]